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ABSTRACT

This handbook provides background information and resource materials on Asian Indians. Materials covered in an audiovisual program entitled "Introducing the Asian Indians in America" are presented in four categories: (1) historical perspective and establishment of the Asian Indian community in America; (2) contemporary lifestyles of Asian Indians; (3) cultural borrowing from the Asian Indian heritage (by Americans); and (4) some contributions made in the fields of science, technology and medicine, the arts and business by the Asian Indian community. Ways of using Asian Indian studies in the classroom are discussed. Included are objectives, approaches to seeking knowledge about and from Asian Indians, suggestions for classroom projects and student activities, and a list of sources and resources on Asian Indian Studies, India, and other ethnic heritage studies. (Author/EB)

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THE ASIAN INDIANS IN AMERICA

A CURRICULUM RESOURCE HANDBOOK FOR TEACHERS

BY SONDRA SEN

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INTRODUCTION

This curriculum resource handbook provides the teacher with background information and resource materials on one of the newest ethnic groups in America today--the Asian Indians. The first section expands for the teacher the material covered in the audio-visual program entitled Introducing the Asian Indians in America.* The content is subdivided into four categories: (1) historical perspective and establishment of the Asian-Indian community in America; (2) contemporary lifestyles of Asian Indians, which are a blend of Indian and American cultural traditions and customs; (3) cultural borrowing by Americans from the Asian-Indian heritage, which is enriching the fabric of American life; and (4) some contributions made in the fields of science, technology and medicine, the arts and business by the Asian-Indian community.

The second section of the handbook discusses ways of using Asian-Indian studies in the classroom. It also is subdivided into four categories: (1) objectives; (2) an approach for seeking knowledge about and from the Asian Indians; (3) suggestions for classroom projects and student activities; and (4) a list of sources and resources on Asian-Indian Studies, India, and other ethnic heritage studies.

*The audio-visual kit consists of a 25-minute two-part slide-cassette program and a teacher's guide on the cultural heritage, contributions and contemporary lifestyles of Asian Indians in America. Both the audio-visual kit and curriculum resource handbook were developed by the Association of Indians in America, Inc. (AIA), with a grant from the Ethnic Heritage Studies Branch, U.S. Office of Education. For further information, contact:

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PART I: INFORMATION ABOUT THE ASIAN INDIANS

There is a new and diverse ethnic group in America--the Asian Indians. The Asian-Indian community numbers approximately one-quarter million people. They trace their ancestry and cultural heritage to the country of India. Most members of the community have come to America directly from India; while others have lived for one or more generations outside of India in England, Africa, Canada and Caribbean areas before immigrating to the United States. The emergence of this new ethnic community in America is a relatively recent phenomenon, beginning in the late 1960's.

The term "Asian Indian" in reference to this community is of even more recent origin. In 1977, the United States Bureau of the Census adopted this term for the 1980 Census in place of the former categorization of immigrants of Indian heritage as "Caucasian/white." This will permit full enumeration of the Asian-Indian community in the United States for the first time. In addition, the Federal Interagency Committee also adopted this designation in granting Asian-Indian immigrants minority status as a subclassification of Asian/Pacific Americans.

The term Asian Indian is an attempt to avoid the confusion between the Indians of India and the Indians of the Americas. Since the era and error of Christopher Columbus, confusion over the term "Indian" has existed. The new designation connects the immigrants with their homeland India, which geographically is located in Asia.

HISTORICAL PERSPECTIVE AND ESTABLISHMENT OF THE ASIAN-INDIAN COMMUNITY IN AMERICA

Pattern of Recent Immigration

Growing numbers of Asian Indians in the United States are largely a result of immigration laws revised in 1965 which permit up to 20,000 people from India to enter the U.S. each year. Immigration has increased from fewer than 600 in 1965 to about 17,000 in 1972 to its maximum of 20,000 in 1977.[1] Priority is given to professionals, skilled persons and relatives of immigrants already settled in the United States.

Asian Indians traditionally have been an educated community with skills the country needs. Although the immigration law was changed in 1965, it was not until 1969 that its full impact began. The greater influx since then shows a wider diversity of occupations. Asian Indians are settling into jobs at all levels of society--as businessmen, in white-collar occupations and some semi-skilled workers, as well as professionals. Some recent immigrants are not as highly trained (often coming as relatives of settled immigrants) or in other cases, are professionals, but underemployed. There are many Asian-Indian engineers working in semi-skilled jobs while looking for jobs more suitable to their training. Data do not yet exist on the occupations of all recent immigrants.

In a study of professionals during the period 1965 and 1973, immigrants from India (and the Phillppines) formed the

1 Datta, Ranajit Kumar, "A Profile of Immigrant Indian Scientists and Engineers," Transindia, New York, June, 1975, p. 8.

leading sources of professional, technical and medical workers in the U.S., with Indians totaling 8,171 in these fields.[2] This pattern of professional migration was already established prior to 1965, although smaller numbers were involved. The National Science Foundation[3] conducted a study of immigrant scientists and engineers from all parts of the world including India between the years 1964 and 1969. Among 1,074 Indian immigrants holding advanced degrees, 62% had Ph.D.'s, while 30% had master's degrees. No other country exported as many Ph.D.'s as India. Occupationally, the majority of the community tends to be professional, although it is diversifying and changing today.

Earlier Immigration

The first Asian Indian came to America in 1820. Information is not available as to his name or occupation, but it is probable that he was a seaman or visitor on one of the cargo ships that carried on active trade between India and America beginning in the late 18th century. Between 1820 and 1870, there were no more than 196 immigrants of Indian origin.[4] The earliest community of Asian Indians settling in the U.S. was the Sikh farmers from the Punjab State in India who began arriving in small numbers in 1898. Numbering fewer than 1,000 by 1906, they worked as farm laborers. During 1907 and 1908,

2 Datta, op. cit., p. 8.

3 National Science Foundation, Immigrant Scientists and Engineers in the U.S., Washington, D.C., cited in Datta, R. K., Datta, op. cit., p. 8.

4 Kamath, M. V., The U.S. and India 1776-1976, Washington, Embassy of India, 1976, p. 167.

more than 2,000 Indians arrived via Canada to settle in California and Washington and work as laborers in the lumber industries. In 1910, another 1,782 Indians were admitted to the San Francisco area to work on railroad construction for the Western Pacific Railroad.[5]

Called "ragheads" because of their turbans and resented by white workers who feared competition from cheap Indian labor, they nevertheless survived those early years. In time, their abilities and talents in agriculture and fruit-farming were recognized. They were sought to handle fig orchards and vineyards around Fresno and work in the rice lands near Sacramento. Many became farm managers and labor contractors. By 1918, over 50,000 acres of rice were farmed by Sikhs in California. Today, there are well-established Sikh agricultural communities in the Imperial, Sacramento and San Joaquin Valleys.

Between 1898 and 1914 there was a total of about 6,000 Indian immigrants working on the Pacific coast.[6] Restricted immigration laws enacted in 1917 for all Asian peoples kept the numbers of immigrants from India to a minimum during the next few decades. In 1923, naturalization laws denied citizenship to Asian Indians already residing in the U.S.

In the case of U.S. vs. Bhaghat Singh Thind, the U.S. Supreme Court cancelled the citizenship of Mr. Thind on the grounds that "white" was not to be defined in anthropological terms (Asian Indians claimed descent from the Aryan-speaking

5 Singh, Madan M., "India Immigration," The Indic Magazine, Aug.-Sept. 1977, pp. 12-13.

6 Kamath, op. cit., pp. 167-168.

peoples), but according to the "man on the street." Because the Sikh wearing his turban looked different from other Americans of European background, he was not "white." This decision set in motion the cancellation of the citizenship of other Asian Indians, including Dr. Sakaram Ganesh Pandit. Dr. Pandit was a well-established lawyer and notary public who was married to an American and owned considerable land in California. The loss of his citizenship subjected him to restrictive laws prohibiting the leasing and sale of lands to noncitizens. As a lawyer, he knew his legal rights and won a final decision in 1927 reinstating him as a U.S. citizen. The climate remained uneasy for Asian Indians, however, until in 1946, the passage of the Luce-Celler Bill once more permitted Asian Indians' citizenship.

The Luce-Celler Bill also established an immigration quota which permitted 100 students annually to come to the U.S. for higher education and training, many of whom stayed to become the nucleus of a professional middle-class community of Asian Indians.

Other people of Asian-Indian heritage from Latin America and Africa also contributed to the growth of this community in America. Following the rise to power in 1965 of militant governments in former British Guiana and Dutch Guiana and subsequent denial of civil rights, many peoples of Indian descent immigrated to the U.S. and Canada. A large number have settled in New York, St. Paul, Minneapolis and Toronto. In 1972, from Uganda, two thousand refugees of Asian-Indian heritage were permitted entry into the U.S. under a special act of Congress. Their skills and occupations are of a wide variety and they are found integrated into communities across America.

The Establishment of the Community

The Asian-Indian community is significant and growing. It is settling down and establishing its roots and institutions. Asian Indians tend to live in large, urban centers such as New York with about 25,000 families, Philadelphia and Chicago with about 15 to 20,000 families each and San Francisco with about 10,000 families. Most of them initially lived near universities and hospitals in the 50's and 60's when they came for advanced training. As Asian Indians began to take jobs and establish careers, they tended to migrate to the suburbs. In this way, they have become widely dispersed throughout the cities and suburbs of America and even in small towns there are frequently a few families of Asian-Indian descent. In a few places, such as Hoboken, New Jersey, and Flushing, New York, the newer immigrants are concentrating their numbers and setting up small shops and businesses in a way reminiscent of earlier immigrants from southern and eastern Europe. In most large American cities, there are small spice shops where Asian-Indian families get the flour, lentils and spices needed for Indian cooking. Sari shops carry the Japanese and American nylon saris favored by Asian-Indian women in America.

In addition to larger numbers of Asian Indians, residential concentrations, and neighborhood commercial activity to serve the needs of the community, there are other symbols of a viable community. Formal, community-owned buildings for worship are appearing in various cities. Religious leaders are more available today than in the past and can earn a full-time living through attendance at celebrations of life cycle rites (birth, religious initiation, marriage, death) and festivals.

A network of communication has been established through numerous newspapers and magazines, radio programs and, in New York, a television station. Newspapers found across the U.S. include India Abroad (New York), India West (San Francisco) and India Tribune (Chicago). Most newspapers and magazines feature news of the community in America and often serve as a means of communication for Indians living in different parts of the U.S. Other newspapers and journals serve to give news about India and maintain lines of communication overseas, for example, Trans-India in New York and India News published by the Indian Embassy in Washington.

Numerous Asian-Indian organizations are responding to the needs of the community as it establishes itself in America. Some are concerned with preserving the heritage and passing it on to the next generation. Others try to foster understanding and friendship between Asian Indians and other Americans. National associations such as the Association of Indians in America, Inc. (AIA) and India League of America (ILA) each year hold banquets to honor distinguished Asian Indians and other Americans for their contributions to knowledge and to better understanding between the peoples of India and America. AIA honorees have included Ravi Shankar, esteemed sitar player; Prafulla C. Mukherjee, considered the "dean of Indian immigrants" at age 93; the late Dr. Norman Brown, who created the first department of South Asia studies in the country at the University of Pennsylvania; and Dr. Robert Goheen, the present United States Ambassador to India, who was born in India where three generations of his family had served in the areas of religion, medicine and education.

ASIAN-INDIAN LIFESTYLES

Asian Indians have adjusted rapidly to American life and are participating in the economic, social and political processes of the society. In social affairs, they are meeting and interacting with other Americans in patterns already established by the society--through schools, neighborhoods, jobs, community and church affairs. Children help involve the Asian-Indian parents in the school PTA and in recreational activities such as Little League, Boy and Girl Scouts, and YMCA/YWCA. Many Asian Indians come to America as avid soccer and cricket enthusiasts. This interest in sports often expands to include baseball, football, tennis and swimming. Parents become interested in specific sports through their children who are growing up as part of a sports-minded generation in America.

When moving into middle-class housing developments in the suburbs, Asian Indians meet other Americans and neighborhood friendships develop. There may often be only a single Asian-Indian household in a particular neighborhood. In the working environment, Asian Indians meet other Americans and socializing also occurs. Those Asian Indians who are either Christian, Jewish or Muslim, have an opportunity to meet and mix with other Americans having similar religious backgrounds.

Asian Indians are beginning to develop a political consciousness. They tend to love to discuss politics and are highly political among themselves in their diverse associations. As they turn this interest outward, they will most probably be highly successful. This is already happening as Asian Indians begin running for local offices. They are organizing to support candidates of their choice at the local, state and national levels.

This interest in politics has a precedent for Asian Indians.

In 1956, Mr. Dilip Saund Singh became the first Asian Indian as well as first Asian to be elected to the U.S. Congress. He had come to the U.S. in 1920 and then worked as foreman of a cotton-picking team in the Imperial Valley in California. Taking odd jobs to maintain himself, he pursued his academic interests and received a doctorate in mathematics from the University of California at Berkeley. In 1928 he married an American, and in 1949 became an American citizen. Four years after his election as a judge in Westmoreland Township, he was elected from his Congressional district to the U.S. House of Representatives.

Asian Indians are becoming aware of themselves as a new ethnic group and are interacting with federal agencies on matters of concern to their entire community. Assuming a leadership role are national associations of Asian-Indian immigrants, such as the Association of Indians in America, whose home office is New York. The AIA suggested the term "Asian Indian" and initiated the petition to the U.S. Census Bureau which resulted in the agency's adoption of the category Asian Indian for its 1980 Census. It was also largely through the efforts of AIA that the Federal Interagency Committee redefined Asian Indians as a subclassification of Asian/Pacific Americans. This affords them the minority status extended to other Asian Americans and will have wide implications for the community in terms of housing, jobs and educational opportunities. As with the emergence of other ethnic and minority groups in America, however, debates and contests over leadership roles and community interests arise. Who speaks for the community? Which actions benefit the community? This debate is going on within the community as its ethnic consciousness develops.

At work, at school, in the larger community, Asian Indians are settling as a new immigrant group in American society. Their adjustment is facilitated because they come from an open, democratic pluralistic society in India. Unlike many earlier immigrant groups, most come from urban, middle-class backgrounds and are conversant with Western traditions. Language also is not a barrier to advancement. Most arrive with a good command of the English language, although, in some cases, the accents cause certain initial confusion.

At the same time that Asian Indians are borrowing from the cultural traditions of America and adapting to life here, they are maintaining aspects of their cultural heritage and ethnic identity. Asian Indians are arriving at a time in America when cultural pluralism or respect for cultural differences is encouraged through govermental and educational processes. New immigrants need no longer become absorbed quickly into the "melting pot." Instead, the "salad bowl" theory is encouraged, where each culture is appreciated for its individuality, yet blends well with all others. There is wider recognition today that American culture is enriched by the customs, ideas and traditions of its diverse immigrants.

A good question to ask here is which cultural heritage is being retained by Asian Indians? India, the country of their origin, is a land of diverse linguistic, cultural and religious backgrounds. Consequently, the Asian Indians themselves represent this diversity in America. Many Americans, however, are unable to make the finer distinctions that tend to be so important to many Asian Indians. The distinctions between communities and customs that exist in India are evident among Asian-

Indians in America and are reflected in their lifestyles here. One finds Asian Indians eating regional Indian foods, speaking regional languages at home and with friends, practicing separate religious traditions and belonging to separate cultural-linguistic associations. Many Asian Indians perceive their social identity in terms of their original language/state in India, thinking of themselves as Bengali, Gujarati, or Punjabi.

To some extent, Asian Indians are similar in this respect to the Italians whose cultural and language patterns were different if they came from Naples or Sicily and who identified themselves accordingly. In America, the country of origin, Italy, was what distinguished them to other Americans who thought of all persons coming from Italy as Italians.

Having mentioned this diversity, let us consider Asian Indians overall in the U.S. and identify some common themes and generalizations about their lifestyles.

Asian Indians are retaining many aspects of their cultural heritage which distinguish their ethnicity and form part of their contemporary lifestyle in America. Because most of the community is predominantly first-generation American, there is continuity of tradition and custom, especially in the area of food habits, religious traditions and perpetuation of the arts. There is further strong value attached to a close and stable family life, respect for elders and love of education. Ties to the mother country also remain strong among Asian Indians.

Food Habits

Immigrants coming from India have brought with them their regional dishes and continue to cook and eat the foods to which they are accustomed. Because India is a land of many peoples

and customs, noted dishes are indigenous to particular regions. One speaks of North Indian or Bengali or South Indian cooking, rather than a national cuisine common to the whole of India. From North India, where Moslems lived and ruled for centuries, there are meat and chicken preparations such as lamb curry, kababs (skewered meats) and tandoori chicken (chicken baked in a special clay oven called a tandoor) and a variety of flat whole-wheat breads, such as chappati and paratha. Bengal in east India, is noted for its seafood dishes such as shrimp curry and numerous fish curries. Bengal also is the home of Indian sweets, outstanding among them are rasogollah (cottage cheese balls in sugar sauce) and sandesh (cottage cheese cakes with different flavorings). South Indians and Gujaratis from western India tend to be vegetarians and their cuisine is distinguished by the tremendous variety of vegetarian dishes. Notable among South Indian dishes is masala dosa (a crepe prepared from rice and a lentil called arhat dal) and sambar (lentil puree cooked with tamarind, spices and vegetables).

In America, an interesting phenomena has occurred in the cooking style of Asian Indians. The regional dishes have emerged as a pan-Indian cooking style, as people from various regions of India interact with each other in America. At social functions, Asian Indians taste each other's food and exchange recipes. The opening of numerous Indian restaurants across the urban United States and a proliferation of Indian cookbooks have also popularized regional specialities and elevated them to a national cooking style.

Religious Traditions

Asian Indians are maintaining their religious traditions.

Most Asian Indians are Hindus; others are Muslims, Sikhs, Jains, Parsis, Christians and Jews. Organizing themselves along these religious lines, they honor religious observances and celebrate festivals. Groups have tended to organize and hold celebrations in churches or rented halls. As the groups get larger and more affluent, more permanent buildings are being established. In New York alone, there are three Hindu Temples, a Sikh Gurdwara a Syrian Christian Church and two Islamic Centers. The Jains and Parsis (followers of Zoroaster from Persia) have associations, but are without permanent buildings. Recently, a large Hindu Temple was built in Pittsburgh and, like its sister temple in Flushing, New York, the architechtural style, materials and workmen came from South India. Fund-raising in going on by various groups to construct religious edifices elsewhere. Among the Sikhs, the oldest Asian-Indian community, there are established temples called gurdwaras in El Centro and Stockton, California, in Dallas and Houston, Texas, New York and Washington.

A new role is developing for the Hindu Temple in America. The temple is becoming a social as well as religious center, as is true of churches and synagogues in America. This is in contrast to the Hindu temples in India, which are strictly places of worship and are noncongregational in nature. Just as religious institutions in America reinforce group identity and pass on the heritage through classes and programs of a religious nature, so, too, the Indian religious institutions are assuming this role.

The celebration of yearly festivals bring together Asian Indians who may live in various cities. Of all the Hindu festivals, Diwali or The Festival of Lights in late autumn is the most widely celebrated. Even though Hindus coming from diverse

parts of India may have learned variations of the legends and practices surrounding Diwali, there are certain common elements that characterize the four-day festival. The common theme is the triumph of the forces of good over evil. Shared practices include the lighting of deeps (oil burned in small clay lamps) and the light and sounds of sparklers and firecrackers exploding. It is an occasion of feasting and festivity. New clothes are worn, Diwali greetings are exchanged and games of chance are played.

Among Asian Indians coming from Bengal in eastern India, the fall festival, Durga Puja, also celebrates the forces of good over evil. In America, an East Coast Durga Puja festival draws over 10,000 Asian Indians to its celebrations in New York and New Jersey. Among South Indians, this festival to the goddess Durga is called Dassera and lasts ten nights. In North India, the Dassera celebration honors the god Rama and his victory over the demon Ravana. In the play called the Ramlila, the exploits of Rama are enacted. Each year on Dassera, the India Club at Columbia University sponsors a rendition of the Ramlila which is well attended by Asian Indians and other Americans.

Another popular Hindu festival held in February is the Saraswati Puja in honor of the goddess of learning. Parents ask that their children perform well in their studies and other educational pursuits.

A central feature of all the Hindu ceremonies is puja, meaning worship, a ritual that usually is performed before a picture or image of the Lord. Puja is performed in temples and also daily at small shrines set up in homes. Puja may consist of meditation, prayer, readings from religious texts, or aroti.

Aroti consists of moving a lighted oil lamp clockwise and counter clockwise in front of an image or picture of the deity. Offerings of sweets and flowers called prasad are presented to the deity for blessing and then distributed to family members. Prasad is considered beneficial for one's spiritual health.

Among Sikhs, the largest festival during the year is Guru Nanak Day. It celebrates the birthday of the founder of the Sikh religion who was born in 1459 A.D. The Sikh Temples are beautifully decorated on that day. A special birthday puja is held and an elaborate meal is prepared for the traditional langar (meal served free to all who come to the temple following Sunday services). The celebration of the founder's birthday continues for three days until the holy book called Gran Sahib is read from beginning to end. The Gurdwara in Richmond Hill, New York, is attended by over 5,000 people from the tri-state area during its celebration of Guru Nanak Day.

For Asian-Indian Muslims, Id is the most important holiday. They attend services at Islamic centers and mosques where they mix with Muslims from many countries, including Black Muslims from America.

Secular Holidays

There are three national holidays in India--Independence Day, Republic Day and Mahatma Gandhi's birthday--which continue to be celebrated here by the Asian-Indian community. Indian Independence Day on August 15 celebrates India's independence from Great Britain in 1947 (although India remained a dominion of England). Republic Day on January 26 commemorates India's full emergence as a sovereign Republic with her own constitution; while Mahatma Gandhi's birthday on October 2 honors the

father of the Indian nation. These secular holidays are important occasions for Asian Indians to join together as a community because there are no religious holidays all celebrate, given the diversity of religious beliefs and practices.

In the New York area, the Federation of Indian Associations holds a joint Republic Day celebration. Beginning in 1974, on the occasion of Republic Day, Commissioner Lange of New York dedicated a section of a street in Flushing as Vijay Chowk Square. For one week each year, the occasion is celebrated as a symbol of friendship and appreciation of the contributions and cultural heritage of the Asian Indians in New York.

Music and Dance

Appreciation and continuation of the arts is an important feature of the Asian-Indian lifestyle. Asian Indians are proud of their ancient civilization and culture. Many have a strong desire to provide their children with an understanding of their cultural heritage: the body of literature, art, music and dance of India. They also are eager to share this heritage with other Americans; frequent fairs, festivals and other cultural programs bring the two communities together.

Appreciation and continuity of the arts is evidenced in a number of ways. Numerous programs are organized and attended at the community level. Some feature local Asian-Indian talent and others present performers brought from India. Sponsors of these cultural events are often local Indian associations as well as universities with South Asia Departments or the Asia Society in New York.

Small cultural centers and schools of music and dance are being created as a means of providing lessons and classes for a second generation of Asian Indians. In some cases, they are

commercial ventures of individuals with artistic talent.

Much of the appreciation of music in particular is on an individual basis. Music forms an important part of the life of most Asian Indians. The three major types of Indian music--devotional, classical and popular--satisfy varied tastes and inclinations.

As part of the religious life, there is chanting during puja (worship) both at home and in temples. There is also ample opportunity to sing and listen to devotional songs called kirtan or bhajan (songs of praise). These devotional songs about God are learned in childhood. Some of the most beautiful songpoems of religious devotion (bhakti) were composed by Mirabhai, a 16th century Rajput princess who gave up her family and throne to seek the Lord Krishna. Another esteemed composer of devotional songs of the present century was Rabindranath Tagore, recipient of the Nobel Prize for Literature. The bhajans of both Mirabhai and Tagore are available on records. Whether singing or listening to devotional music, the experience combines music appreciation with a means of religious inspiration for many Asian Indians.

In America, bhajans (small community gatherings for the purpose of singing devotional songs) are becoming important among some Asian-Indian families as a form of social interaction. A bhajan may be held on a joyous occasion such as a new job or promotion, moving into a new home or close to the time of religious holidays. In the usual pattern, a small group gathers at a private home for a community sing. People sit on the floor, barefooted and cross-legged. Anyone can begin a song and others join in. Some of the songs are chants repeated over and over with rising speed and vigor. Certain musical instruments such

as the accordian and tabla usually require skilled players, while other types of small rhythmic instruments can be played by anyone. Following the music, there is usually eating of vegetarian dishes, talking and socializing.

Indian classical music is heard live at concerts or listened to at home on stereo equipment. The raga is the melodic pattern and basic composition of Indian classical music. Unlike the western scale which is framed within an octave of 12 half-tone intervals, the raga octave involves different ascending and descending patterns, based traditionally on 22 micro-tonal intervals. It serves as the basic framework within which the musicians improvise creatively. Each time a piece is played, its interpretation makes it a new composition.

Ragas correspond to particular times of day, seasons of the year or evoke particular moods. Normally, one would not play a morning raga (of praise) in the evening (the time for merriment); although this is changing for concerts performed in America to fit the usual evening concert time. In India, for select and appreciative concert goers, the concert goes on for hours and even days. Ravi Shankar, well-known to western audiences for his playing the sitar, has begun a network of music circles in the U.S. and Europe, where groups from 300 to 800 gather for extended periods of appreciative listening.

Indian popular music is almost equivalent to songs featured in Indian films, each of which usually has five or six new songs. The songs are further popularized through the mass media. Film songs are usually love songs, written in Hindi, with a strong melodic influence and instrumentation from the West.

Classical dance, another popular art form of the Asian-Indian cultural heritage, traces its history and importance to

the deity Shiva, who in his incarnation as Nataraj, Lord of the Dance, destroys the world so it can be reborn. There are four main schools of classical Indian dance: Bharat Natyam, Kathak, Manipuri and Kathakali Bharat Natyam is a temple dance of South India based on movement and rhythm. Bharat Natyam relates a story expressed through facial and eye movements and hand gestures called mudras. Danced by a solo female, it is performed to the accompaniment of intricate drumming. Similar to Bharat Natyam is the palace dance of South India called Kuchipuri. Kathak developed in North India as entertainment at the princely courts. It combines technical perfection with dramatics. Manipuri from eastern India is a dance based on graceful and circular movements. Kathakali is a dance drama which combines music, dance and the recitation of stories from the Indian epics, the Mahabharata and Ramayana. While the dancers mime the stories through movement, the singers chant the stories in verse form to the accompaniment of bells, gongs and drums.

In addition to classical dance, there are numerous tribal and folk dances such as the Gujarati stick dance and bangra dances of the Sikhs.

In many parts of India, dancing and singing are considered among the highest forms of Yoga. The performer's song and dance are an offering to God, often serving as the vehicle through which ecstatic union occurs. In the words of Srimati Indira Devi, a yogi and bhakti of Lord Krishna,

> I learned to offer my heart, my love and my entire being at His altar through dance, and the great Peace descended. Through dancing I became a part of that One Great Harmony. My anklets quivered in joy dancing to His melody. Some of my most beautiful experiences of Harmony, Bliss, Power and Sweetness came through dancing.[7]

7 Roy, D. K. & Devi, Indira, Pilgrims to the Stars, New York, Macmillan, 1974, p. 7.

The direct linkage between the arts (both performing and visual) and religion may account for their profound importance and appreciation in the Indian heritage and their continuity in America.

The Role of Women

Most first-generation Asian-Indian women are married and raising families. For them, the roles of wife and mother are dominant in their lives. At the same time, since a large number of these Asian-Indian women have college degrees, they often combine traditional roles with a career or job. The women prefer to work when the children are fulltime at school or when proper child-care in the home is available. Many like to work when they first arrive in America as a means of learning more about American life, avoiding home-sickness, as well as for financial reasons. However, they are mostly unsuccessful in obtaining jobs commensurate with their education.

Family and Social Life

High value is placed on a stable and close family life. Families tend to be small and the rate of divorce low. Most Asian Indians live in nuclear families composed of husband, wife and children. Many Asian Indians previously lived in nuclear families, a growing practice in urban India, as contrasted with the extended or joint family pattern prevalent in rural India. Extended family ties, however, both in India and among Asian Indians in America, remain important and are central to the value system. There is concern for and obligation toward a larger group of people than comprise a nuclear family. Concern extends to the elder generation. Many grandparents from India come to stay for extended periods in their children's households, while others have immigrated permanently. As was a pattern among

earlier immigrants from Europe, established families are slowly bringing over brothers and sisters and helping them settle in America. Contact is maintained with distant relatives and friends in India, and a steady arrival of visitors from India is welcomed into most Asian-Indian homes in America.

Friendships formed among Asian Indians in America fall into a "family member" pattern, both personal and intense, with frequent interaction. Friends become "family" members and the Hindi terms bhaii (brother) or bahen (sister) are extended to them. The kinship terms for "Auntie" and "Uncle" are used by children to refer to friends of their parents.

Social life centers around visits with friends and family and Indian heritage related activities. Indian movies are attended by an avid film-going population. Performances of Indian dance and music and other functions organized by numerous cultural associations are well attended by their members. Sightseeing trips, especially combined with visits to friends and relatives elsewhere in America, are high on the list of leisure-time pursuits.

Wider Community Ties

Close and frequent contacts with others in the Asian-Indian community help fill the void felt by physical separation from extended family relationships in India. It partially may account for the proliferation of diverse linguistic-cultural associations already mentioned. It may also account for the low incidence of social pathology such as divorce, suicide, mental illness and crime among the Asian-Indian community. With increasing numbers of immigrants, there is a statistical probability that these low figures will rise. However, at present, the community is self-sufficient, supports numerous activities,

and is organizing to help new immigrants and other members in need.

Ties to India

Ties to the mother country remain strong among Asian Indians. Sociologists believe that ethnicity is enhanced and strengthened when there is a high degree of contact with the mother country. Often this occurs, as in the case of Puerto Ricans and Mexican Americans, because of geographical proximity or low costs of travel. Among Asian Indians, there is frequent contact with India, although not for these two reasons. India is far away, but modern transportation still makes it possible to travel there in 22 hours. The costs of travel are high, but the community is predominantly middle-class, and many choose to use their vacation time and resources to travel to India. Two reasons for frequent contact are (1) the close ties to family and an extended kinship group, especially if the parents of immigrants are alive; and (2) the desire for children growing up in America to know the heritage and learn the native language.

Blending of Two Cultures

When cultures meet, traditions and customs are combined and adapted. The immigrants from India are evolving a new pattern of living--the Asian-Indian lifestyle in America. It is a blending of both American and Indian cultural traditions and results, among other things, in a combination of food habits, dress, furnishings, holidays and marriage customs.

Asian Indians have adapted quickly to the western style breakfast and lunch. Cereal and toast in the morning and sandwiches at noon seem most convenient for the American school and work schedules. For dinner, however, food is usually Indian style, and the women devote time and care to the preparation of

this meal. The following dishes represent a sample menu of a north Indian-style dinner:

Vegetable samosa - spiced potato and pea filling stuffed inside a triangular shaped dough wrapper and fried

Coriander chutney - thin dip prepared from fresh coriander leaves, onion, lemon, ginger and red pepper (served with the samosa)

Lamb curry - chunks of lamb marinated in a sauce of yogurt and spices

Gobhi-alu - vegetable preparation of spiced cauliflower and potatoes

Matar dal - split-pea lentils pureed

Raita - yogurt with fresh vegetables (tomato, cucumber) and sprinkling of ground cumin, coriander and paprika

Paratha - flat whole wheat bread

Tomato chutney - thick, sweet relish-like preparation of tomatoes, fresh ginger root, raisins, sugar

Gulab Jamon - flour and cottage cheese balls dipped in sugar syrup

On those occasions when non-Indian foods are prepared or eaten, they are usually those dishes most similar in taste to favorite Indian foods such as spicy Mexican and Italian preparations (tacos, pizza, eggplant parmigiana). Chinese food is another favorite cuisine among Asian Indians.

Many Asian-Indian women prefer to wear traditional dress and hair styles. The sari, six yards of cotton or silk material, is the traditional dress of most Asian-Indian women. One end of the sari is tucked in at the waist of an ankle-length petticoat, the folds are pleated, and the other end of the sari is draped over the shoulder. A short blouse (choli) is worn. Some Asian-Indian women (Punjabis and Sikhs) wear the salwar chemise (pants and tunic) which is worn in north India and

Pakistan. The traditional long black hair is normally worn parted in the middle and wrapped in a bun or as a long braid.

Other Asian-Indian women alternate between slacks for casual wear and the sari for evening wear. Very few first-generation women wear western dresses, preferring instead to keep their legs covered. Jeans and slacks as well as dresses and skirts are worn by the second-generation of children growing up in America. More and more short haircuts are seen on Asian-Indian women of both generations.

Homes reflect the furnishings of both America and India. Usually the basic furniture is American, while Indian occasional tables, lamps and oriental carpets contribute interesting highlights to the room. Decorative items such as mirrored pillow covers, brass ashtrays or a hand-woven bedspread add an additional Indian flair to the decor.

Marriage patterns reflect changes in attitudes and traditions. Among Asian Indians in America, there is wide variation in patterns of mate selection. Marriages of many first-generation Asian Indians were arranged, as is the predominant custom in India. They come to the U.S. already married, or, in the case of a single man studying or working in the U.S., he returns to India to marry and bring his new bride with him to America. In the majority of these marriages, societal influences such as language, religion, caste, and class were factors in matching the backgrounds of the couple. Other Asian Indians marrying in America are not so traditional as to have their marriages arranged, but still prefer to meet and marry members of the Asian-Indian community. Many others have intermarried with other Americans. Attempts to contact persons of Asian-Indian heritage living in various parts of the U.S. and Canada, either through

friends in other cities or even marriage ads, are evolving as a new pattern of mate selection in America.

As the population numbers continue to grow and there are more Asian Indians of marriageable age, the second-generation may marry from within the Asian-Indian community. Predicted, however, may be the breakdown of linguistic, religious or caste ties so important in "arranged marriages."

Other marriage customs reflect both tradition and change. In the Hindu wedding, the bride is usually ceremonially dressed in a shade of red with abundant gold jewelry. A sit-down dinner of Indian foods is usually served following the ceremony. Adaptations are noticeable in the smaller weddings held in America and the de-emphasis on the dowry.

Major features of the ceremony are retained, although the service is shortened. A Hindu priest officiates and the ceremony is performed before the Lord of Fire--the symbol of Light and Power--as witness to the marriage. There is an exchange of garlands similar to the exchange of rings in Jewish and Christian ceremonies. There is also the sapta padi, the ceremony of seven steps when the bride and groom walk together, each having an opportunity to lead the other. Each step represents one of the following principles: ideals, strength, wealth, happiness, children, long life and spiritually integrated life.

In intermarriage between Asian Indians and other Americans, there may be two separate ceremonies; or a religious official of the Indian religion may share in the service with the minister, priest or rabbi.

At work, at school, at play and in community affairs, Asian Indians are settling into American life. You will find them as coworkers, neighbors, friends. As other immigrant groups before

them, their cultural heritage adds to the enrichment of American society. In the interaction of the two cultures, and the modifications occurring, a new lifestyle is evolving in America--the Asian-Indian way of life.

CULTURAL BORROWING BY AMERICANS OF THE ASIAN-INDIAN HERITAGE

Many Americans are benefiting from the presence of the Asian-Indian community and American life is being enriched through their Indian cultural heritage. The present-day interest by Americans nullifies Rudyard Kipling's prediction of a generation ago when he said: "East is East and West is West and never the twain shall meet." From foods and fashions to music, art and handicrafts to religious concepts and practices, Asian-Indian traditions are rapidly becoming part of the multicultural heritage of America.

Many items were borrowed from India and diffused to other cultures a long time ago. The games of chess, parcheesi and badminton are believed to be of Indian origin, having developed during Muslim rule. The concept of zero and cotton cloth, as well as specific types of cotton such as chintz, calico, and madras are of Indian origin. Although tea was introduced into India from China, wild tea later was found growing in Assam in eastern India. During the British rule, tea-drinking was popularized both in the West and in India itself. Today, the aromatic teas of Darjeeling and Assam are India's gift to the world. Punch, another popular drink in America, originated in India. Punch derives from the Indian word panch meaning five. One needs five fingers made into a fist in order to squeeze the orange, one of five important ingredients in punch.

Many words borrowed from Indian languages, especially from

the national language, Hindi, are part of the English language and in daily use today. A short list includes:

Vocabulary

Brahman: a person of highest class
bungalow: small ranch-style home
coolie: laborer who works at odd jobs for low wages
curry: vegetable, meat or dish dish prepared in a richly spiced sauce
guru: esteemed teacher, often a spiritual teacher
divan: type of couch
mogul: rich, important persons
pajamas: loose, fitting leg coverings
pundit: teacher or scholar
shawl: scarf worn over the shoulders
thug: cutthroat or gangster type person

Foods

A look at Indian foods indicates their popularity as an ethnic cuisine in America. Indian restaurants are found in every large city and in many smaller towns across the nation. New York alone boasts nearly 100 Indian restaurants, while dishes from India appear on the menus of many American restaurants.

Just as we associate pizza with Italian Americans, chow mein with Chinese Americans and tacos with Mexican Americans, tandoori chicken and lamb curry are recognized as contributions from the Asian-Indian heritage. The spices, such as cumin, cardamom, coriander and turmeric, that originally motivated Christopher Columbus to search for India appear today in every supermarket. They have found their way into most homes and are used not only in Indian cooking, but in the ethnic cooking of other groups as well.

Vegetarianism is affecting American food patterns as witnessed by the upsurge of interest in health food stores, health food restaurants and vegetarian cookbooks. The interest by Americans in health foods and vegetarianism can be traced in part to the Indian concepts of health and diet. According to the Hindu

dietary laws, a diet of natural foods without meat is more wholesome and promotes both physical and spiritual well-being. Scientific documentation correlating high meat consumption with the disease arteriosclerosis has caused many thoughtful Americans to limit their intake of meat, particularly beef. High prices also have motivated them to look for protein alternatives in the form of grains and vegetables, both strong features of the traditional Indian diet.

Fashions

Some American women are adopting clothing styles from India, principally the sari, salwar chemise (tunic and pants) and the long wrap-around skirt called lungi (originally worn by men in South India and later adopted by girls in large Indian cities). With the sari, some Americans wrap them Indian-style, while others have the sari made into western-style evening clothes. Lengths of silk and embroidered mirrorwork and madras cottons also are turned into distinctive western-style clothes. Both the fabrics and ready-made fashions are imported from India. They are sold not only in specialty shops, but also in large department stores. Madras skirts, jackets, shirts and ties all have found a place in American fashion, as have Indian silk scarves and shawls, sandals, bangles and elaborately carved jewelry. Some items, such as the Nehru jacket have risen to the position of fad before giving way to the next apparel vogue.

Musical forms and Instruments

Musical forms and instruments such as the sitar, the stringed lute and the tabla, the double-hand drum have become quite familiar and popular. The Beatles were the first rock group to use the sitar. The favorable response from audiences was immediate and widespread. One of the most successful

programs combining eastern and western instrumentation was the series of concerts at the United Nations in the 1960's featuring Ravi Shankar on the sitar and Yehudi Menuhin on the violin.

Dance

The earliest introduction of Indian dance to America was through one of America's foremost modern dancers, Ruth St. Denis. Enchanted with Indian natch dances, she choreographed Radha, Cobra and Incense which became known as her Hindu dances. These dances were performed before appreciative audiences in America and Europe in the early 1900's and on a visit to India in 1926, she and her husband, Ted Shawn, received praise and ovation from Indian audiences. Since then, a series of noted Indian dancers such as Uday Shankar (Ravi Shankar's brother), Padmini and others have popularized Indian classical and folk dances in America.

Art and Handicrafts

Of all the Indian art forms, one of the most popular in the U.S. is batik painting. This 2,500-year-old art originally introduced into India from Java, involves painting designs in wax on cloth. The cloth is then dyed and the wax removed, leaving an uncolored design defined by the surrounding dyed material. This process is repeated many times, building up layers of colors and designs that are unique to each batik. Batiks are used as wall hangings and fabrics for clothes, furnishings and accessories. Courses are given in numerous art schools and adult education programs, and many books on the techniques of batik painting have been published in the U.S.

A variety of attractively designed Indian handicrafts are being exported to the United States where there is a ready market. Brassware, particularly enameled brass, available as

candy dishes, vases, pitchers of all sizes, tables, and lamps, has long been popular. Handloomed cottons find their way into American homes as bedspreads, tableclothes and pillow covers. Mirrorwork from the states of Gujarat and Rajasthan are found in numerous homes as wall hangings and decorator pillows. Other examples of Indian craftsmanship include hand-carved articles of teak, rosewood or walnut, ranging from small jewelry boxes to large screens, as well as small leather goods and papier-mache articles. Although closer to an art form than a craft, the fine and highly prized Kashmiri and Mirzabad carpets are blended with both contemporary and antique furnishings in fine homes throughout America. As Americans have become more knowledgeable about Indian art and philosophy, a market has developed for both copies of and original temple carvings and religious statuary.

Gandhian Concepts of Nonviolence and Brotherhood

Mahatma Gandhi, father of Indian independence, is perhaps most dramatically known to Americans through the emergence of Martin Luther King as the leader of the civil rights movement. Dr. King was inspired by the Gandhian concepts of ahimsa (non-injury to all living things) and satyagraha (soul force, force born of love and truth). Boycotts, sit-ins and mass marches were all peaceful means of demonstration that Gandhi used successfully against two centuries of British rule in India. Dr. King used these techniques, in turn, in his nonviolent struggle for the rights of blacks and other minorities in America. In addition, Gandhi's emphasis on decentralization of power and autonomous communities has clearly inspired the challenging books Small is Beautiful by E. F. Schumacher and Deschooling Society by Ivan Illich.

Hatha yoga and Meditation

One of the most profound influences of Asian-Indian culture in the United States today is found in the area of spiritual values and traditions. As in all cultural borrowing, ideas are selected and modified in the process of absorption into the new cultural environment. Religious concepts and practices such as yoga, meditation, the guru and the guru-disciple relationship all have been modified to fit into an American cultural context.

Many Americans are interested in hatha yoga and are learning its techniques through numerous books, courses, even television instruction. Hatha yoga entails basic postures (asanas) and breathing exercises (pranayama) which help reduce tension, aid weight control and tone muscles. In Indian philosophy, hatha yoga is a beginning stage in raja yoga toward control of the body in order to advance to a higher stage of disciplining the mind. It is considered, in other words, a prelude to meditation. In America, hatha yoga has become a means of remaining physically fit as an end in itself. It has become popular as a form of exercise, along with slimnastics and aerobic dancing.

The term yoga, however, is not synonymous nor should it be confused with hatha yoga. Yoga as understood in Hinduism means "to unite" or "to yoke." It becomes the means of realizing the Divine and attaining liberation from bondage which according to Hindus is the repeated cycle of rebirths. Yoga is...

> a junction, a meeting with the Lord, with the Universal Consciousness, with the Supreme Self or one's own highest self. Any effort or method that brings about this union, this inner harmony, knowledge, love or understanding is yoga.[8]

In addition to hatha yoga, Americans have turned to various

8 Roy and Devi, op. cit., p. 7.

methods for the practical advantages to be gained, such as improved concentration, more self-awareness and a calmer state of mind. The deeper spiritual purpose behind meditation as well as other paths of yoga, such as karma, bhakti and jnana, are less known and not widely practiced. The Bhagavad-Gita, the religious work that has had the widest influence on Hindus, defines several different paths of yoga. These different paths recognize that people are born with different personalities and inclinations and are furthermore at various stages along the spiritual path toward enlightenment. There is karma yoga, the path of unselfish action or work. One is urged to perform one's duty and offer all one's actions to God without thought of reward or attachment. There is bhakti yoga, the way of intense love and devotion directed toward God. It is a more emotional and highly personalized expression of faith. There is jnana yoga, the way of knowledge and the intellect. It is a difficult and arduous path of intensive meditation that leads to perfect knowledge. Sri Aurobindo, a great poet-seer and saint of the 20th century, spoke of the triune path...

> How can one love unless one knows, and how can one truly know unless one has the insight that only love can give? And, lastly, how can one express love except through service?[9]

Gurus, Disciples and other Spiritual Influences

Numerous charismatic gurus or spiritual teachers have their followings among Americans. The list includes the attraction by many young people to the Hare Krishna movement, the Mahesh Maharish Yogi, the Sivananda Ashram, the Vishnu Devananda Ashram, the Muktananda Ashram, the Auroville Association and as disciples of Sri Chimmoy, Krishnamurti and others.

9 Roy and Devi, op. cit., p. 7.

The interpretation of this interest in the guru differs widely among analysts of social behavior. Some say the interest is a fad--part of the American craze for experimentation and change--and that the yearning and aspiration on the part of American devotees of gurus is superficial. Others feel that many of the devotees are sincere, but that their spiritual progress is impeded by fraudulent gurus who seek disciples, particularly rich ones. And the debate goes on. Some critics say the interest reflects our age of fast change and insecurity. People are looking for ways of calming tensions and modern life. People are seeking new forms of social relationships and commitments. In many cases the effects have been positive, as with the successes of the 3HO Foundation of Yogi Bhajan, which is credited with helping many Americans give up the drug habit. Other American disciples feel more content with their lives.

The interest in aspects of Eastern spiritual thought and practice evident in the U.S. today is not entirely new. According to Mr. M. V. Kamath, from 1830-1890 "India came through as a source of knowledge, culture and religion to America's elite."[10] It was during this period that Ram Mohan Roy came to the United States and influenced the beginnings of Unitarianism. Translations of Indian philosophy read by the Transcendentalist writers Ralph Waldo Emerson and Henry Thoreau clearly influenced their thinking and writing. Emerson's works reflect his belief in immortality, in rebirth and the transmigration of souls, when he says in his poem "Brahma":

> If the red slayer thinks he slays,
> Or if the slain think he is slain,
> They know not well the subtle ways
> I keep, and pass, and turn again.

10 Kamath, M. V., "India and the United States," The Illustrated Weekly of India, Vol. XCVIII, Jan., 1977, p. 10.

Further along in the passage he recalls the concept of the Brahma-atma, of God and man being of the same essence, when he says, "I am the doubter and the doubt."[11]

The 19th century poet Walt Whitman also incorporated basic ideas of Hinduism in his famous collection of poems, Leaves of Grass. In 1842 the American Oriental Society was founded, and the beginning of Sanskrit scholarship took hold in two of America's most distinguished universities, Harvard and Yale. Since that time numerous courses in Indian philosophy and religion, as well as many degree programs in South Asian studies, have become well-established on college campuses across the country.

In 1893, Swami Vivekananda brought Ramakrishna's message of love, service and religious tolerance to America. Ramakrishna, a great Indian saint, preached that all religions lead equally to God. While a priest in a Hindu temple dedicated to the goddess Kali, he worshipped God first as Kali, then as Buddha, then as Christ. Each time he affirmed the existence of God and realized Him by his different names and modes of worship.

With this liberal religious spirit as background, Swami Vivekananda opened his speech at the Parliament of Religions in Chicago with "Brothers and Sisters of America." He was well received and became one of the outstanding personalities at the meeting. During his stay between 1893 to 1895, he founded the first Vedanta Societies in America. On his return to India, Vivekananda set up the Ramakrishna Mission, which today has its own hospital, library, college and publishing house. In America today, there are fifteen Vedanta Societies, including the Ramakrishna-Vivekananda Center in New York, established by Swami

11 Kamath, M. V., The United States and India 1776-1976, Washington, Embassy of India, 1976, p. 42.

Nikhilananda in 1933. All continue to have a spiritual link with the Ramakrishna Order of India and to spread the teachings of Ramakrishna and Vivekananda. Wherever there are Ramakrishna centers, they are synonymous with furthering ecumenical principles and humanitarian service.

During the 20th century, Vedantic thought has influenced philosophers Aldous Huxley and Christopher Isherwood and historian Will Durant. Scientists Albert Einstein and Robert Oppenheimer also had deep philosophical interest in Indian thought. At the explosion of the atom bomb, as the ball of fire raged upward into the skies, a passage from the Bhagavad Gita sprang into Oppenheimer's mind:

> If the radiance of a thousand suns were to burst into the sky that would be like the splendour of the Mighty One![12]

This passage in the Gita occurs when the Lord reveals himself to his doubting disciple Arjun in all his power as Lord of the Universe, the Beginning and End.

Thus the fascination of Americans with Indian spiritual thought and experience is over 100 years old. The difference today is in the number of young, well-educated and affluent Americans interested and the popularity of numerous and varied aspects of Eastern religion and culture.

As Americans embrace eastern philosophical ideas, they also are attracted to other aspects of the culture of India, such as food, dress, music, art and literature. The study of Indian art, literature and music helps awaken spiritual feelings because they are all a medium for expression of religious themes. The interest in Indian diet and vegetarianism, in Indian dress,

12 Cited in Kamath, op. cit., p. 64

in music and literature, together with a market in incense, incense burners and beads, are interwoven with the interest in eastern philosophy as many Americans welcome an alternate lifestyle based on the cultural heritage of the Asian Indians.

CONTRIBUTIONS AND ACHIEVEMENTS OF ASIAN INDIANS

The Asian Indians are bringing their knowledge, talents and skills to all facets of American life and working hard to achieve a place in the mainstream of American society. The Asian-Indian community is largely professional in nature, although more non-professionals have immigrated over the past decade. Today, as in the past, professional Asian Indians are concentrating in medicine, science and engineering. They are making significant contributions in these fields, as well as in art and literature, education and business. According to M. V. Kamath, "There are hundreds of Indian scientists and engineers holding senior and responsible positions in universities, corporate research and development laboratories, and federal institutions, who have made outstanding contributions which are fully recognized on the U.S. and international scientific scene."[13] In this section the lives of a few eminent Asian Indians are highlighted.

Mathematics, Statistics, and Physics

Among the numerous college professors of Asian-Indian origin in the fields of mathematics, statistics and physics, several have risen to prominence.

Professor R. C. Bose was originally a mathematician with keen interests in finite geometry and modern algebra. He was drawn into the newly developing field of statistics by Professor

13 Kamath, op. cit., p. 190.

P. C. Mahalanobis, the world-famous statistician and founder of the Indian Statistical Institute in Calcutta in the 1930's. Dr. Bose developed an expertise in the area of experimental design. He first came to the U.S. in 1946 as Professor of Statistics at the University of North Carolina (Chapel Hill) and remained there until his retirement in 1971, when he earned the title of "Euler Spoiler" for his discoveries of a conjecture of Euler that had baffled mathematicians for 177 years.

Professor Harish Chandra first came to the Institute of Advanced Studies in Princeton, New Jersey, in 1947. After sojourns at Harvard and Columbia Universities, he returned to the Institute of Advanced Studies as Professor of Mathematics, where he continues his work. He has been cited as a "school by himself." His work on "Infinite-dimensional Representations of Semi-simple Lie Groups" has been recognized as a fundamental contribution to mathematics and earned him prestige among his colleagues.

Professor E. C. G. Sudarshan's discoveries in the field of physics have been compared to those of Newton. He is Professor of Physics at the University of Texas and has held professorial appointments in numerous universities and institutes in the U.S., Europe and India. He has co-authored several books and some 200 scientific papers in technical journals, as well as won numerous honors and citations for his scholarly contributions in his field.

Dr. Subramanya Chandrasekar has risen to eminence in the field of astrophysics. He came to the U.S. in 1936. Today he is Professor of Astronomy and Physics at the University of Chicago and associated with the Laboratory for Astrophysics and Space Research in Chicago. His special research interest is the inter-

nal constitution of the stars and the theory of stellar systems. He is the recipient of many awards, including the National Medal of Science from the President, the highest honor that can be bestowed upon an American scientist.

Dr. C. K. N. Patel has received numerous awards for his pioneering work with lasers, beams of stimulated light. His invention of the carbon dioxide laser has many practical applications in metal working, welding, cutting of cloth and drilling of holes in ceramics. He came to the U.S. in the 1950's and is Director of the Electronics Research Laboratory at Bell Telephone Laboratories, Inc., in New Jersey.

Other Scientific Fields

In the new field of space science, several names are important to mention: Dr. Balraj Sokkappa, a group leader for design and guidance of the command module for the first two manned space flights; Dr. Narendra Dwivedi, a group leader whose team ensured the successful maneuvers that placed Viking I and II in orbit around Mars; and Dr. Navin Jerath, who developed a new technique for tracking spacecraft in orbit.

Turning to the pharmaceutical field, Dr. Subba Row was Director of Research at Lederle Laboratories until his death in 1948. Under his leadership great strides were made in the pharmaceutical field, which included synthesizing important drugs such as folic acid, teropterin, sulfa-methazine, aureomycin, and others. Folic acid is used as a treatment for megaloblastic anemias. As a tribute to his memory and contributions, Lederle Labs established the Subba Row Memorial Library.

Dr. Har Gobind Khorana's biochemical research on the genetic coding of DNA earned him the Nobel Prize for Medicine in 1968. His research has contributed to our understanding of

problems such as cancer, infectious diseases and the aging process. Dr. Khorana, who came to the U.S. in 1958, formerly served as Professor of Biochemistry and Co-director of the Institute for Enzyme Research at the University of Wisconsin, and is continuing his research interests at the MIT Institute in Boston.

Music, Literature and Art

In the fields of music and literature there are names already familiar to other Americans. Ravi Shankar holds an esteemed position in the world of music, where he is acclaimed in both the East and West by enthusiasts of classical, jazz and rock music. His name is synonymous with the sitar and enthusiastic appreciation of Indian music in America. He has made numerous recordings and given performances throughout the world. His recording with Yehudi Menuhin at the United Nations earned him a Grammy Award as classical performer of the year. He has taught music at UCLA in California and was the first musician invited to hold a special Chair of the Challigar Professor of Music at the City College of New York.

Ali Akbar Khan is celebrated as performer, composer and dedicated teacher of Indian music. He is an accomplished master of the sarod, a stringed instrument similar to the sitar. The title Ustad, meaning "great musician," was given him while in his early 30's. He founded the Ali Akbar College of Music in Calcutta in 1956, and, after teaching at the University of California at Berkeley for a number of years, opened a branch of his school in Marin County, California, where he resides when not on tour throughout the world.

Zubin Mehta is known to New York audiences as the present conductor of the New York Philharmonic Orchestra. At age 24,

he came to America. As conductor of the Los Angeles Philharmonic Orchestra, he became the youngest conductor ever to lead a major symphony orchestra. He is widely praised for his romantic approach to conducting and his outstanding technical abilities.

Dr. Amiya Chakravarty is a well-known poet and author of books in the Bengali and English languages, one of which won the UNESCO Prize in 1964. Most well-known to American audiences is A Tagore Reader, which is a collection of the poems and other writings of India's Nobel Prize winner in Literature, Rabindranath Tagore. Dr. Chakravarty came to the U.S. in 1949 and has been Professor of Literature and Humanities at numerous American universities.

Santha Rama Rau is one of the most prominent Asian-Indian women in the field of literature. The daughter of an Indian diplomat, she was graduated from Smith College. She has written numerous magazine articles and several books, including The Adventuress and East of Home. She successfully dramatized E. M. Forster's novel, A Passage to India, and the play was staged in America and England.

Ved Mehta is an author whose latest book is Mahatma Gandhi and His Apostles. He is also a staff member of the New Yorker magazine. At age 15 he came to America to attend a school for the blind. Later he received a scholarship to Pomona College in California. Through hard work and dedication he has achieved excellence in his field in spite of his physical handicap.

Dr. Gobind Behari Lal has had a long and distinguished career as science writer and editor. He first introduced science writing in newspapers on the West Coast. In 1937 he was the corecipient of the Pultizer Prize for scientific journalism.

Today at 89 he is one of the oldest members of the Asian-Indian community, having arrived in America in 1912.

In the field of art history Dr. Ananda Coomaraswamy is widely recognized. His scholarship and dedication brought traditional Indian art and culture to the heights of their appreciation in the West. He wrote more than 100 articles and books interpreting the spiritual basis of Indian culture. As curator of the Boston Museum, he was responsible for building up their collection of Indian art, which is considered the finest outside of India.

Mr. Jyotirindra Roy is a batik artist and founder of the School of Batik Painting in Bombay, New York and San Francisco. At 71, his tireless efforts have helped to elevate batik from a craft to a recognized art form. He has exhibited in major art galleries including the National Gallery of Art in Washington, D.C. and won numerous awards for his work.

Business and Industry

In the field of business and industry, Asian Indians have tended to be small, but successful entrepreneurs. For example, a large number of Asian Indians originally from East Africa have gone into the motel-hotel business. In California, there are hundreds of motels owned and operated by Asian Indians. Many others have entered the import-export business which has been a factor in the large amount and variety of Indian goods seen in the American marketplace. Among the most successful have been Mr. S. S. Sarna, whose name is synonymous with the sarna bells he introduced to America, and Mr. Murli Hatiramani, owner of India-Nepal Imports.

Mr. Gobindram Watumull rose to a prestigious position in Hawaii before his death in 1959. Having amassed a fortune in

business enterprises, he was also known for his civic leadership and philanthropy. Fully supported in his activities by his wife, Ellen, an American of Danish ancestry, he established the Watumull Foundation in 1942 which supports educational, cultural and philanthropic programs promoting better relations between the land of his origin, India, and his adopted homeland, America. The Foundation has supported educational fellowships, sponsored conferences such as the East-West Philosophers' Conferences at the University of Hawaii and grants prizes through the American Historical Association for outstanding works in Indian history, politics and economics published in the U. S.

PART II: ASIAN-INDIAN STUDIES IN THE CLASSROOM

Asian Indians are part of America's pluralistic society and, like other ethnic groups, need to be understood and appreciated within the larger society. One way to accomplish this is to teach about ethnic groups in schools. Today, schools are being urged to develop programs on multicultural, multiethnic education to reflect the social realities of American society. Official government recognition of this goal occurred in 1974 when it passed the Ethnic Heritage Studies Program Act which declared "all persons in the educational institutions of the Nation should have an opportunity to learn about the differing and unique contributions of the national heritage made by each ethnic group." Grants were authorized for the development of ethnic studies, and it is through this program that AIA has been able to create new and relevant curriculum materials on Asian Indians.

Once teachers are convinced of the importance of preparing students to live in a multiethnic, multiracial society, then ethnic heritage materials, including those on Asian Indians, can be incorporated into many existing courses. In the upper grades, they can be used in courses in history, anthropology, sociology, even literature and the arts; while in the lower grades units on ethnic studies fit into social studies courses. One approach in teaching world history or Asian history which focuses on particular nations is to begin with the people who have immigrated from other lands to America. Students may become more motivated to learn about the history or culture of a particular country, in this case, India, by knowing there are people of Indian heritage in America, in their communities and

in their schools. In American history, a study of the peak immigration period between the 1880's and 1920's lends itself to a comparative study of the similarities and differences in the experiences of various immigrant groups, both in the past and at present.

Sociologists have tended to study urban ethnic populations, and one of the urban ethnic groups selected for study could be the Asian Indians. A course in cultural anthropology, which studies the cultural behavior of diverse peoples, also is an appropriate place to introduce Asian-Indian lifestyles. In courses in literature and the performing or visual arts, any comparison with the literature or art of another society or people gives the student wider vision and scope for understanding universal expressions of truth, beauty and human feeling.

An important reason for comparative studies in any field is that it helps the student not only to understand another society and culture, but gives one insight into one's own society and culture. Asian-Indian studies, as other ethnic and cultural studies, thus can provide multiple learning experiences.

OBJECTIVES OF ASIAN-INDIAN STUDIES

Some specific objectives in presenting Asian-Indian studies in the classroom include the following:

1. American students and teachers can learn more about one of America's newest immigrant groups which numbers more than 250,000 and is making significant contributions to our economy and cultural life.

2. A better understanding and appreciation of one of the world's great cultural traditions, that of India, can be gained

by becoming acquainted with some of its representatives, the Asian Indians.

3. Students of Asian-Indian descent can achieve a better appreciation of their own cultural heritage.

4. Communication between Asian-Indian and other American students will be facilitated by portraying a positive image of the Asian-Indian community.

5. Through an examination of the acculturation process being experienced by Asian Indians, students can begin to understand the interplay of cultural borrowing, adaptation and retention of identity that each immigrant group experiences anew.

6. Through a better understanding of the Asian Indians and their heritage, Americans can gain insights into their own ethnic identity by discovering similarities and differences--all in the positive spirit of recognizing that contrasts can be enriching rather than divisive.

All ethnic group studies can make similar contributions to helping students learn about and from a particular people. The choice of which ethnic groups to study may depend in part on the ethnic diversity of students in the classroom. Availability of materials may also influence the teacher's choice, although today there are abundant ethnic heritage materials developed through the government Ethnic Heritage Studies program; their dissemination through two national clearing houses is under way.

At the same time, Asian-Indian studies can make some special kinds of contributions because this group in many ways does not conform to the usual stereotypes applied to American immigrants. For example, most Asian Indians speak excellent English on arrival, and many are employed in professional fields. To the degree that these are exceptions to the experience of

many previous immigrant groups, Asian-Indian studies can illustrate how perceptions of the American ethnic heritage have to be constantly revised and reevaluated. This observation does not mean to suggest that the contribution of Asian Indians has been a superior one, rather that it has been somewhat different from others. It is the differences that can provide additional educational benefits to students by showing that the cultural heritage of the United States is rich and growing.

The study of Asian Indians is further important because misleading stereotypes about their origin currently exist in the United States. A recent study entitled Asia in American Textbooks: An Evaluation by the Asia Society in New York suggests that many facts describing India and Indians are inaccurate and that a variety of stereotypes are being perpetuated. Misleading images about India could possibly jeopardize interaction of Asian Indians with their American counterparts. Asian-Indian children exposed to the same myths and caricatures in American classrooms receive a negative image of their ancestral homeland and heritage. The introduction of a positive image of the Asian-Indian community may begin the process of changing student attitudes about India. Equally important, it may help American students to think of Asian Indians as friends and neighbors so they will not hesitate to interact because of differences in skin color, religion or food habits. These are first steps along the road of multicultural education toward the goal of a harmonious multiethnic American society. As described by Mayor Kenneth Gibson of Newark, New Jersey, this goal is:

> a nation of racial, ethnic, and religious diversity, a mosaic of pluralism where each knows and honors his own roots and can, therefore, be secure enough to honor what is different in his neighbor.[14]

14 Jersey City State College Commencement Speech, 1973.

AN EDUCATIONAL APPROACH: TEACHING ABOUT/LEARNING FROM *

One approach for the study of Asian Indians or any other ethnic or cultural group is to divide the educational continuum into three parts: student, learning process and content. Depending on the level (elementary, junior high, high school) and the educational purposes, these parts can be used in creative combinations in the classroom.

The Student is the Subject

At the elementary level, where the purpose is to create an awareness and appreciation of the culture and other people in it, the student as the subject takes precedence. Traditionally, in a content-centered approach to education, subject matter even in elementary schools has been organized the same way as in higher grades--focusing on history, geography, culture--but with simplifications to suit the lower levels of reading ability and comprehension.

If, however, in elementary schools we assume that the student, not the content, is the subject, the question becomes one of how to use content such as Asian-Indian studies to help students develop new levels of awareness and appreciation of other peoples' cultural behavior. For example, in learning about the sari worn by Asian-Indian women, students will come to know that it has a standard length, is the same size if the woman is short or tall, thin or heavy; has no zippers which break or buttons which get lost, is appropriate and versatile for all seasons and can stay in fashion for a lifetime or more.

On one level, the lessons appear to be about clothing, but

* This section benefits from the writings of Seymour Fersh, who is also consultant to this project

on another level, students would recognize the contrast to American dress and experience responses of "I never thought of that..." and "I never knew that." Here we are helping students to recognize that their own culture is "a culture" rather than "the culture," and that human actions need to be understood within a framework of cultural diversity.

Developing a Learning Process

Beyond elementary school, Asian-Indian studies can be used in the curriculum to achieve other educational objectives. By junior high school, the focus is on the learning process, and students can begin to consider how different elements of a particular culture are interrelated and how events and actions need to be understood within cultural contexts. They might begin with understanding some basic information about Asian-Indian culture: how Asian Indians are earning their livelihood; how Asian-Indian families live; what values are being taught; what traditions are being passed to the next generation. With this information, an approach could be developed which helps students perceive interrelationships within a single culture and make comparisons with their own subculture. This is also the place to correct stereotypes, enhance understanding and build empathy for other cultures.

Comprehending the Content

Beyond junior high, at the high school and college levels, students are ready for a fuller shift to content. Learning about and understanding any ethnic group or culture in depth becomes the objective. In actuality, teaching Asian-Indian studies at all levels will include elements of content, but what is selected will depend upon specific educational purposes. The

division here of the educational continuum into three parts--student, learning process and content--is exaggerated for emphasis.

CLASSROOM ACTIVITIES

Classroom activities are useful in helping students to learn about and from a particular culture. The specific activities suggested here are designed to create interest in the presence of the Asian-Indian community and to stimulate an awareness on the part of the students that they are enriched experientially because Asian Indians are here. These activities involve the students in the learning process by having them directly experience aspects of the Asian-Indian cultural heritage and, where possible, meet and talk with members of the Asian-Indian community. In addition, students can be encouraged to help the teacher, other students and themselves by doing research on particular topics. Starting with their own special interests in foods, coins, stamps, music, sports and so forth, they can design their own projects or activities.

A number of suggested activities are:

1. Have students prepare an Ethnic Heritage Box. Assemble articles that represent the Asian-Indian culture, such as 6 yards of material or a sari; a box of cumin, coriander or ginger powder; a brass ashtray; a picture of Mahatma Gandhi; and a stick of incense. Other students could make similar boxes for different ethnic groups and the class could discuss the use of these artifacts in the specific cultures. It could also lead into a discussion of the similarities and differences among the various ethnic groups in America or their different contributions to the society.

2. Bring a sari or 6 yards of material to class. Demonstrate the wrapping of a sari Discuss its versatility and usefulness as a dress style.

Directions for Wearing a Sari

You will need an ankle-length petticoat with a tight waistband or a tight belt or rope; 6 yards of material and a blouse, preferably short-sleeved.

1. Holding the sari on your left, tuck the plain end of the sari in at the waist. Continue bringing the sari edge around the left side of your body and tuck it in so it almost touches the first edge. On your left side, begin making pleats with the excess material. Make 10-15 one-inch pleats which you hold with the forefinger and little finger of your right hand. Then tuck the pleats in at the waist in front.

2. Take the remaining material around the body from left to right and up over the left shoulder. It should fall about half-way down your back and drape gracefully over your chest and left shoulder.

3. Have students look through American fashion magazines and make a list of materials and fashions that originated in India.

4. At a museum or from magazines, have students look for examples of Indian art, handicrafts or design and present their findings in a report to the class.

5. Have a student report on Indian dance mudras (gestures). Have class learn how to make several gestures and give their meanings. Explain how the story in a dance is told through these gestures.

6. Using a record of Ravi Shankar, have students try to understand the basic composition of Indian music, called raga. Listen to several different ragas. Do they evoke different moods? Show pictures of Indian musical instruments. Compare it with a record of the Beatles or another rock group which has incorporated Indian instruments and instrumentation. Can students identify these in the records?

7. If you live in or close to a large city, inquire about any Asian-Indian organizations, temples or festivals in your community. Often the Asian-Indian organizations are sponsors of an Indian film or musical dance program. Attend the activity and report about it to your class.

8. Plan a menu from one of the numerous books on Indian cooking published in the United States and describe the ingredients and cooking procedure of the various dishes to your class. Prepare one dish and bring it into the class for students to sample. If possible, make a few statements about Indian foods regarding its regional diversity, degree of "hotness," the meaning of curry and curry powder and the concept of vegetarianism.

9. Have students plan a trip to India. Choose the length of stay, season of the year and modes of transportation to and within the country. Have students inquire about the costs; kinds of clothing needed; choose and describe the places they will see and souvenirs they might buy to bring back to America.

10. Set up a class travel bureau. Have students research the important cultural and historical places to visit in India and design promotional literature: posters and travel brochures.

11. Have interested students learn some yoga exercises either through books, attending a hatha yoga class or watching a hatha yoga class on television (such as Channel 13, New York). Have students discuss the benefits of yoga and demonstrate basic postures and breathing techniques to the class. If possible, have them teach these to members of the class.

12. Have a sports enthusiast make an exhibit of sports and games that originated and/or are played in India today.

13. Plan an Asian-Indian Day. Many of the above activities having once been performed before one's own class could be arranged as a "fair" for another class. Different stalls might offer exhibits and demonstrations of foods, modeling of a sari, yoga demonstrations, advertisements of places in India to see, etc.

14. Have students make a list of Indian goods, ideas, dress, vocabulary, etc. that originated in India in the past and subsequently were diffused to other cultures. Update the list by describing present-day cultural borrowing by Americans. Have students bring samples to class where possible.

15. Using members of the Asian-Indian community as resource people, students could either "interview" a member of the community or invite the member to speak to the class. A whole range of topics is possible depending on the background of the speaker and class interests. Students might ask about his/her early immigrant experiences. They also might ask the individual to describe his/her present day lifestyle.

16. If there are Asian-Indian students in the class or school, or at a nearby college, they could also be resource persons. Possible topics might deal with a comparison of attitudes of the first generation of immigrants and the second generation of Asian Indians growing up in America. Also contrast his/her attitudes and activities as a young person with those of the interviewer.

17. Have students interview an Asian-Indian adult using the questions for interviewing immigrants. Some of the students may wish to interview their own grandparents or immigrants of other ethnic groups and compare the immigrants' experiences.

Interview on Immigrants' Experiences

1. What did it feel like to leave your country?
2. What circumstances surrounded your decision to leave your homeland?
3. Describe the trip (mode of transportation, length of time, and so on).
4. What was your first impression of America?
5. What were the important things that happened in those early years?
6. What kinds of difficulties, if any, did you experience in those early years?
7. How did other Americans react to you?
8. Have your expectations of America been fulfilled?
9. What do you miss about your country of origin?
10. In what ways has the experience of your children growing up in America been different from your experience as a first-generation immigrant?

SOURCES AND RESOURCES

This section lists some sources (organizations and institutions) and resources on Asian-Indian and Indian studies, as well as ethnic studies in general. While the list on Asian Indians is few in number, there are many materials concerning India which can provide background information for the study of Asian Indians in America.

Sources and Resources: Asian Indians

The Association of Indians in America (663 Fifth Avenue, New York 10022) is a national organization of immigrants of Asian-Indian heritage. Ethnic heritage curriculum materials on Asian Indians can be obtained from them. AIA also publishes a bi-monthly Journal and its local chapters sponsor numerous cultural and educational activities.

There are numerous Asian-Indian cultural and religious associations whose programs and services could be helpful to teachers and students. In New York, there are the Ramakrishna-Vivekananda Center (17 E. 94th St., New York 10028); the Hindu Temple Society of North America (45-57 Bowne St., Flushing, N.Y. 11355) and the Sikh Cultural Society (95-39 118th St., Richmond Hill, N.Y. 11419).

For directories which describe various Asian-Indian associations as well as businesses and services in New York, write for India Guide, published by The Literary Guild of India (342 Madison Ave., Suite 1066, New York 10017) or Discover India in New York by Daulat Sajnani (317 W. 100th St., 4F, New York 10025). Asia in New York, published by the Asia Society (112 E. 64th St., New York 10021) can guide teachers in planning field trips to New York pertaining to the Asian-Indian heritage.

An excellent resource book for teachers which traces the contacts between India and America between 1776 and 1976 and includes useful information on Asian-Indian immigrants is M. V. Kamath's The United States and India 1776-1976 (The Embassy of India, Washington, D.C., 1976). For students, there is available a highly readable and informative paperback, The East Indians and Pakistanis in America by Leona B. Bagai (The In America Series, Lerner Publications Co., Minneapolis, 1972 rev. ed.). Also recommended for teachers is Immigrants from the Indian Subcontinent in the USA: Problems and Prospects, edited by Hekmat Elkhanialy and Ralph Nichols (India League of America, 25 E. Washington St., Chicago, Illinois, 1976).

Ethnic newspapers and journals are another source of information on the Asian-Indian community in America. Several recommendations are: India Abroad (331 Park Avenue South, 5th floor, New York 10010); Trans-India (Hiba Publishing, 320 E. 55th St., New York 10022); India-West (P. O. Box M-28, Fremont, California 94537); India Tribune (6424 N. Bell Ave., Chicago, Illinois 60645); The Indic Magazine (807 Ouilmette Lane, Wilmette, Illinois 60091).

Sources: India

The Embassy of India (2107 Massachusetts Ave., N.W., Washington, D.C. 20008) and local consulates of India have a list of materials currently available for distribution. In New York, contact: Consul General of India, 3 E. 64th St., New York 10021.

The Association for Asian Studies (1 Lane Hall, University of Michigan, Ann Arbor, Michigan 48104) is a professional organization of scholars and teachers concerned with Asian studies, including India. There are also regional associations who are

interested in fostering better communication between those teaching about Asia in colleges and teachers in primary and secondary levels. The AAS Asian Studies Newsletter is a helpful guide to new materials and conferences.

The Asia Society (already cited) offers a wide variety of programs including sponsorship of art exhibits and artistic performances. Its education department works with educators to enhance school resources on Asia. Basic bibliographies and reference materials are also available. Through the Asia Society Performing Arts Program (113 E. 58th St., New York 10021), there are available films, recordings and videotapes of Asian music and dance performances.

Numerous curriculum materials on India are published by the New York State Center for International Programs with offices in Albany, New York and New Delhi, India. Write to Mr. Norman Abramowitz (Cultural Education Center, Empire State Plaza, Albany, New York 12230) for a list of publications and services.

The New York University Asian Studies Curriculum Center (735 E. Bldg., Washington Square, New York 10003) has created and disseminated numerous curriculum materials, especially audio-visual materials. Contact Dr. Donald Johnson for a list of resources.

A valuable service, directed by Franklin Buchanan, is the Service Center for Teachers of Asian Studies (Ohio State University, 29 W. Woodruff Ave., Columbus, Ohio 43210). Their newsletter entitled Focus on Asian Studies is particularly helpful in recommending new materials and programs on India. For a review of materials on India published from 1971 to 1976, consult their Cumulative Index for Focus on Asian Studies.

Numerous centers of South Asian studies across the country

are an excellent source of both academic and cultural programs as well as materials. Some of these centers have established outreach programs, designed specifically to assist the teacher with ideas and materials on teaching about India and South Asia. Examples are the South Asian Centers at the University of Pennsylvania, Philadelphia, Pa. 19104; Columbia University, New York 10027; The University of Chicago, 1130 E. 59th St., Chicago, Illinois 60637; and the University of Wisconsin, 1242 Van Hise Hall, Madison, Wisconsin 53706. For a more complete listing, see Seymour Fersh, Asia: Teaching About/Learning From (New York: Teachers College Press, Columbia University, 1978).

Resources: India

Particularly helpful to teachers for its annotated bibliography of basic books, children's books and audio-visual materials on India is a work edited by Barbara Harrison entitled Learning About India: An Annotated Guide for Nonspecialists (New Delhi: Educational Resources Center, 1977). It is available through the Center for International Programs of the New York State Education Department (already cited). Also contained in this book are valuable essays on the "Teaching of India" by Donald Johnson and "The Textbook Images of India" by Bonnie Crown.

For a complete report of the Asia Society study Asia in American Textbooks: An Evaluation and for the publication Highly Rated Elementary and Secondary Social Studies Books, contact Dr. Betty Bullard, Education Director, The Asia Society (112 E. 64th St., New York 10021). Another book with a well-researched section on basic sources and resources dealing with the study of Asia in general, India included, is Asia: Teaching About/Learning From by Seymour Fersh (New York: Teachers

College Press, 1978). This book also describes in detail the approach cited earlier in this curriculum handbook using the student, learning process and content in creative combinations to learn about and from a particular culture. Also by the same author are an elementary school text The Story of India (Cincinnati: McCormick-Mathers Publishing Co., 1970) and a high school text India and South Asia (New York: Macmillan, 1971).

Teaching Guides

Several teaching guides for the study of India are recommended. Charles Heimsath's Teacher's Introduction to India (New Delhi: Educational Resources Center, 1973) provides a stimulating and informative approach to India studies for high school teachers. A helpful list of references follows each chapter heading. A useful booklet recommending classical and modern books from Indian literature and suggesting ways of introducing these works to students is India through Literature: An Annotated Bibliography by Donald and Jean Johnson. Both of these books are available through the Cultural Education Center, Empire State Plaza, Albany, New York 12230. See also Leonard S. Kenworth, Studying India in Elementary and Secondary Schools (New York: Teachers College Press, 1975); Teaching About India: A Guide for Ninth Grade Social Studies (Albany: New York State Education Department, 1972); James Hantula, Introducing Asian Studies in Elementary Education: China and India (Ohio State University Service for Teachers of Asian Studies, Columbus, Ohio 43210); and Joseph Elder, editor, Lectures on Indian Civilization (Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970). Barbara Belanich's A Look Across Cultures (Greenwich Board of Education, P. O. Box 292, Greenwich, Connecticut) includes a

guide for organizing classroom lessons on India at the high school level.

General References

Selected other helpful books on India are: William Theodore de Bary, editor, Sources of Indian Tradition (New York: Columbia University Press, 1958); A. L. Basham, The Wonder That Was India (New York: Macmillan, 1954); Nirmal Kumar Bose, The Structure of Hindu Society (New Delhi: Orient Longman, 1975); W. Norman Brown, Traditional Culture and Modern Developments in India (Philadelphia: University of Pennsylvania, 1960); Beatrice Lamb, India: A World in Transition (New York: Praeger, 1968); Mohandas Gandhi, An Autobiography: The Story of My Experiments With Truth (Boston: Beacon Press, 1957); Robert A. McDermott and U. S. Naravare, The Spirit of Modern India (New York: Thomas Y. Crowell Co., 1974); Ravi Shankar, My Music, My Life (New York: Simon & Schuster, 1968); and Milton B. Singer, Structure and Change in Indian Society (Chicago: Aldine Press, 1968).

Audio-Visual Materials

It is beneficial to expose students to other materials in addition to printed media. Fortunately, an abundance of audio-visual materials such as films, filmstrips, slides, records and photographs are available on India. See, already cited, Learning About India, edited by Barbara Harrison, pp. 155-230, and Fersh's Asia: Teaching About/Learning From, pp. 139-146. An excellent source of materials from India--including books, records, audio-visual aids and teaching guides--is Henry Ferguson's (director and owner) InterCulture Associates (Box 277, Thompson, Connecticut 06277), as well as the Social Studies

School Services (10,000 Culver Boulevard, Culver City, California 90230).

The South Asian Area Center, University of Wisconsin (1242 Van Hise Hall, Madison, Wisconsin 53706) has produced a series of documentary films distributed at cost and with accompanying teacher's guides. Titles include Village Man, City Man, An Indian Pilgrimage: Ramdeva, Four Hindu Sadhus, and An Indian Pilgrimage: Kashi. From the Syracuse Film Library (1455 E. Colvin St., Syracuse, New York 13210) there is a series of films entitled India: The Hindu Way directed by H. Daniel Smith. From the Asia Society (already cited) a mimeographed Guide to Slides which identifies major sources is available. The Center for International Programs (New York State Education Department, Cultural Education Center, Empire State Plaza, Albany, New York 12230) has three filmstrips and teacher's guides by Charlotte Cascio and Richard Erbacher on religion in the daily life of India. A traveling arts and crafts exhibit for elementary schools entitled "Handicrafts of India" may also be obtained. Four films on Indian musicians entitled Music of North India by James Beveridge can be obtained for rental or purchase from InterCulture Associates (Box 277, Thompson, Connecticut 06277), while teaching notes for this program are available from the New York State Education Department's Center for International Programs.

Sources and Resources: Ethnic Studies Generally

An excellent source for learning about new materials in ethnic studies in general is the Ethnic Heritage Studies Branch (Division of International Education, U. S. Office of Education, Washington, D.C. 20202). They publish a listing of

Ethnic Heritage projects funded under Title IX Elementary and Secondary Education Act during the past few years. By writing directly to the project directors of the programs of particular interest, teachers can obtain useful information and materials.

In New Jersey, one of the funded projects is the Intercultural Relations and Ethnic Studies Institute (IRES) at Rutgers University Graduate School of Education (New Brunswick, N.J. 08903). Write for information on their program and materials, including Mosaic, a quarterly journal. Their resource center is well-stocked and staffed to assist teachers in acquiring information on ethnic studies. Of special interest is the Mosaic Bicentennial Issue: Ethnic Minorities in New Jersey (Issues 6 and 7).

Publications of other institutions receiving U. S. Office of Education grants for Ethnic Heritage studies programs are:

The National Council for the Social Studies (Suite 406, 2030 M St., N.W., Washington, D.C. 20036): Ethnic Studies Curriculum Guidelines

Social Studies Education Consortium (855 Broadway, Boulder, Colorado 80302): Analysis and Dissemination of Ethnic Heritage Studies Curriculum Materials

National Center for Urban Ethnic Affairs (4408 8th St., N.E., Washington, D.C. 20017): Dissemination of Critically Selected Ethnic Heritage Curriculum Materials

The following are valuable publications for teacher preparation in ethnic heritage studies: Gertrude Noar's Sensitizing Teachers to Ethnic Groups (Boston, Mass., Allyn and Bacon, Inc.); James Banks' Teaching Strategies for Ethnic Studies (Boston: Allyn and Bacon, Inc., 1975); Judith Herman, editor, The Schools and Group Identity: Educating for a New Pluralism (New York City: Institute on Pluralism and Group Identity, 1974).

In creating units on ethnic heritage studies, there are

also some excellent basic resources. In Roots of America: A Multiethnic Curriculum Resource Guide for Social Studies Teachers (NEA publication, 1975), eight ethnic groups (Native American, Black American, Mexican American, Jewish American, Italian American, Polish American, Japanese American, Puerto Rican) are described with suggested topics for teaching, recommended audio-visual materials and a useful bibliography. In Praise of Diversity: A Resource Book for Multicultural Education, Milton Gold, Carl Grant, Harry Rivlin, editors (Teacher Corps: Association of Teacher Educators, Washington, D.C., 1977) includes vignettes of nine ethnic groups (Black American, Chinese American, East European American, American Indians, Italian American, Japanese American, Jewish American, Mexican American, Puerto Rican). It provides useful background information on these groups. A companion book for teachers with suggested activities and student projects is In Praise of Diversity: Multicultural Classroom Applications, Gloria Grant, editor (Teacher Corps, Center for Urban Education, University of Nebraska, 1977). The experiences of the Irish, Jews, Italians, Black Americans and Puerto Ricans are depicted in Five Ethnic Groups in New York City: A Two Hundred Year Survey (Board of Education, New York City, 1977). For student reading, a delightful collection of essays, songs, stories and poems about the peoples of America is Many Peoples, One Nation by Peter Rose, editor (New York: Random House, Inc., 1973).

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